

Jewish Hebrew Propaganda

Judaism is far younger than Christianity, because Judaism only began with the completion of Babylonian Talmud in 500 AD ^[1].

Today's Jew is not a Hebrew or a Judean from first century Israel ^[1]. Judaism is not the religion of the bible and a Jew is someone who obeys Talmud which is the holy book of Judaism^[1]

"Strictly speaking it is incorrect to call an ancient Israelite a 'Jew' or to call a contemporary Jew an Israelite or a Hebrew." -- ^[2].

"When the word 'Judaism' was born, there was no longer a Hebrew-Israelite State. The people who embraced the creed of Judaism were already a mixture of many nations, races, and strains, and this diversification was rapidly growing.." ^[3].

Benjamin Freedman explains (below) who today's Jews are. Below information comes from this source ^[4].

"The eastern European Jews, who form 92 per cent of the world's population of those people who call themselves Jews, **were originally Khazars.**

They were a warlike tribe that lived deep in the heart of Asia. And they were so warlike that even the Asiatics drove them out of Asia into eastern Europe -- and to reduce this so you don't get too confused about the history of Eastern Europe -- they set up this big Khazar kingdom: 800,000 square miles. Only, there was no Russia, there were no other countries, and the Khazar kingdom was the biggest country in all Europe -- so big and so powerful that when the other monarchs wanted to go to war, the Khazars would lend them 40,000 soldiers. That's how big and powerful they were.

Now, they were phallic worshippers, which is filthy. I don't want to go into the details of that now. It was their religion the way it was the religion of many other Pagans or Barbarians elsewhere in the world.

Now, the [Khazar] king became so disgusted with the degeneracy of his kingdom that he decided to adopt a so-called monotheistic faith -- either Christianity, Islam -- the Moslem faith -- or what is known today as Judaism -- really Talmudism. So, like spinning a top and calling out "eeny, meeny, miney, moe," he picked out so-called Judaism. And that became the state religion.

He sent down to the Talmudic SCHOOLS of Pumbedita and Sura and brought up thousands of these rabbis with their teachings, and opened up synagogues and schools in his kingdom of 800,000 people -- 800,000 thousand square miles -- and maybe ten to twenty million people; and they became what we call Jews. There wasn't one of them that had an ancestor that ever put a toe in the Holy Land, not only in Old Testament history, but back to the beginning of time. Not one of them!

And yet they come to the Christians and they ask us to support their armed insurrection in Palestine by saying:

"Well, you want to certainly help repatriate God's chosen people to their Promised Land, their ancestral homeland, It's your Christian duty. We gave you one of our boys as your Lord and Savior. You now go to church on Sunday, and kneel and you worship a Jew, and we're Jews."

Well, they were pagan Khazars who were converted just the same as the Irish [were converted]. And it's just as ridiculous to call them "people of the Holy Land," as it would be. . . there are 54 million Chinese Moslems. Fifty four million! And, Mohammed only died in 620 A.D., so in that time, 54 million Chinese have accepted Islam as their religious belief.

Now imagine, in China, 2,000 miles away from Arabia, where the city of Mecca is located, where Mohammed was born. . . imagine if the 54 million Chinese called themselves 'Arabs'. Imagine! Why, you'd say they're lunatics. Anyone who believes that those 54 million Chinese are Arabs must be crazy. All they did was adopt as a religious faith; a belief that had its origin in Mecca, in Arabia.

The same as the Irish. When the Irish became Christians, nobody dumped them in the ocean and imported from the Holy Land a new crop of inhabitants that were Christians. They weren't different people. They were the same people, but they had accepted Christianity as a religious faith.

Now, these Pagans, these Asiatics, these Turko-Finns. . . they were a Mongoloid race who were forced out of Asia into eastern Europe. They likewise, because their king took the faith -- Talmudic faith -- they had no choice. Just the same as in Spain: If the king was Catholic, everybody had to be a Catholic. If not, you had to get out of Spain. So everybody -- they lived on the land just like the trees and the bushes; a human being belonged to the land under their feudal system -- so they [Khazars] all became what we call today, Jews!"

The Jewish Encyclopedia: "Khazars, a non-Semitic, Asiatic, Mongolian tribal nation who emigrated into Eastern Europe about the first century, who were converted as an entire nation to Judaism in the seventh century by the expanding Russian nation which absorbed the entire Khazar population, and who account for the presence in Eastern Europe of the great numbers of Yiddish-speaking Jews in Russia, Poland, Lithuania, Galatia, Besserabia and Rumania."

The Universal Jewish Encyclopedia: "Khazars, a medieval people, probably related to the Volga Bulgars, whose ruling class adopted Judaism during the 8th cent. The Khazars seem to have emerged during the 6th cent., from the vast nomadic Hun (Turki) empire which stretched from the steppes of Eastern Europe and the Volga basin to the Chinese frontier. Although it is often claimed that allusions to the Khazars are found as early as 200 C.E., actually they are not mentioned until 627 . . . most Jewish historians date the conversion of the Khazar King to Judaism during the first half of this century [A.D.]. . ."

[edit]The Deceptive Purpose Of Jewish Hebrew Propaganda

As mentioned above, Jews are actually Khazars in origin. Not Semites. The Times of Israel published an article that reveals that Israel acknowledges Jews in fact Khazars ^[5]. But in order to make themselves "look" Semites outwardly, they use Hebrew as their language and use Dead Sea Scrolls for their Hebrew propaganda. They also use Hebrew as an excuse to drive out and destroy Palestinians.

But the truth is Aramaic was the language of first century Israel and early second century Israel until False Messiah Bar Kokhba tried to revive Hebrew during Bar Kokhba revolt (132-135 AD) as part of his deceptive messianic ideology ^[6].

This deceptive Hebrew propaganda can be seen in the interview between Netanyahu and Pope Francis.

In the conversation between Prime Minister Netanyahu and Pope Francis (Source - <https://www.youtube.com/watch?v=2HU5KMwVsOw>), Netanyahu said Jesus spoke Hebrew. Netanyahu doesn't mention Aramaic at all. But Pope Francis "immediately" corrects him by pointing out that Jesus Christ spoke Aramaic.

But Netanyahu goes on to claim that Jesus spoke Aramaic and knew Hebrew. But as mentioned above, Aramaic was the language of Hebrews until Hebrew was revived during Bar Kokhba revolt (132-135 AD).

Here is the actual truth about Dead Sea Scrolls ^[7].

Talmud also discourages using Aramaic (a.k.a Syriac which was the language of Jesus Christ and first century Israel) while it encourages Hebrew, Greek, and Persian language.

Baba Kamma 82b-83a (in Babylonian Talmud) - Was it not taught that Rabbi stated: 'Why use the Syriac language in Eretz Yisrael [where] either the Holy Tongue or the GREEK LANGUAGE [could be employed]? And R. Jose said: Why use the Aramaic language in Babylon [where] the Holy Tongue or the Persian language [could be used]?

Dead Sea Scrolls Archaeologist Yigael Yadin also pointed out the anger of Israeli Prime Minister Ben Gurion when Ben Gurion found out that Bar Kokhba letters being written in Aramaic.

Yadin says on page 124 of his book "Bar Kokhba: The rediscovery of the legendary hero of the last Jewish Revolt Against Imperial Rome."

"The first thing that struck us was that for no apparent reason some of the letters were written in Aramaic and some in Hebrew. Jews at that period were versed in both languages, yet since most of the letters were in Aramaic, possibly Hebrew had just lately been revived by a Bar-Kokhba decree. **I remembered that when I showed the letters to Mr. Ben-Gurion, then the**

Prime Minister, only the Aramaic documents had yet been opened. "Why did they write in Aramaic and not Hebrew?" was his immediate angry reaction, as if the scribes had been members of his staff."

[\[edit\]](#)Script tampering of first century works by later scribes in favor of Hebrew

Hebrew Priest Josephus differentiates Hebrew from his language and the language of first century Israel in his works "Judean Wars" and "Antiquities of Judeans." Josephus calls **Hebrew** as Hebrew tongue while he calls **Aramaic** as "our tongue" or "our language" or "the language of our country"^[6].

Josephus points out that he wrote Judean wars first in the language of his country ("Aramaic") and later translated into Greek for the sake of such as live under the government of the Romans ^[8]. Josephus points out how his work "Judean Wars" which he wrote in the language of his country ("Aramaic") was understood accurately by Parthians, Babylonians, the remotest Arabians, and those of his nation beyond Euphrates with the Adiabeni^[8].

H.St.J. Thackeray (who translated Josephus' Judean wars from Greek into English) also point out this - "We learn from the proem that the Greek text was not the first draft of the work. It had been preceded by **a narrative written in Aramaic** and addressed to "the barbarians in the interior", who are more precisely defined lower down as the natives of Parthia, Babylonia, and Arabia, the Jewish dispersion in Mesopotamia, and the inhabitants of Adiabene, a principality of which the reigning house, as was proudly remembered, were converts to Judaism (B. i, 3, 6). Of this Aramaic work the Greek is described as a "version" made for the benefit of the subjects of the Roman Empire, i.e. the Graeco-Roman world at large ^[9].

It must be noted that H. St. J. Thackeray confuses Judaism with Hebrewism since Judaism only began in 500 AD as mentioned above.

But there were some script tampering done by later scribes in Greek version of Josephus' works in order to make it look like Josephus and first century Israel spoke Hebrew. Here is an example.

Josephus' Judean Wars Six, Chapter 2, Paragraph 1 (Greek version) - "Upon this Josephus stood in such a place where he might be heard, not by John only, but by many more, and then declared to them what Caesar had given him in charge, **and this in the Hebrew language** ^[10]."

Here is Aramaic version.

Josephus' Judean Wars Six, Chapter 2, Paragraph 1 (Aramaic) - "And Yosephus was not alone to Yokhanan who was hearing, but thus was interpreting that also all people will give heed [to] the words of the Caesar. ^[11]"

In Aramaic version, there is nothing about Hebrew language as you can see above. Aramaic version of Josephus' Judean Wars Book Six is available here^[12]. Unlike Greek version (of Judean wars 6:2:1), Aramaic version (of Judean wars 6:2:1) is in complete agreement with Acts 1:19 of New Testament where "Field of Blood" was known to **all the inhabitants of Jerusalem** in their own tongue as Akel Dama which is the transliteration of Aramaic words "Haqal Dama."^[13]

It must be noted that Judean is often mistranslated as Jew or anything related to a Jew^[1].

Script tampering in favor of Hebrew can also be seen in Greek NT.

In Aramaic NT, Jesus Christ's Aramaic words on the cross is "Eil, Eil, Imana shwaqthani?" (Matthew 27:46) and in Mark 15:34, both "Eil, Eil, Imana shwaqthani?" and "Elahi Elahi Imana Shwaqthani?" can be read^[14].

So an early Greek NT manuscript Codex Sinaiticus and other Greek NT manuscripts transliterated the words of Jesus Christ as "Elei, Elei, lema sabachtha nei?" and "Eloi, Eloi, lema sabachthanei" (Matthew 27:46, Mark 15:34)^[15].

But not Greek NT manuscript Codex Bezae.

Codex Bezae changed these words to "ELei, ELei, Lama Zaphthani?" and "ELi, ELi, Lama Zaphthani?" which is Hebrew^[16].

[edit]References

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Category: [Judaism](#)

Here is the link - http://en.metapedia.org/wiki/Jewish_Hebrew_Propaganda

Josephus

Josephus was a Hebrew priest and historian whose writings have titles such as *Judean Wars*, *Antiquities of Jews*, and *Against Apion*. In *Judean Wars*, Josephus presents his account of what happened during First Judean Roman War (66-70 AD). Judean is often mistranslated as Jew or anything related to a Jew ^[1].

Josephus wrote *Judean Wars* first in the language of his country which was Aramaic and afterwards translated his work into Greek for Greeks and Romans.

Judean Wars (Book 1, Preface, Paragraph 1)- "I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians. Joseph, the son of Matthias, by birth a Hebrew, a priest also, and one who at first fought against the Romans myself, and was forced to be present at what was done afterwards, [am the author of this work]."

Judean Wars (Book 1 Preface, Paragraph 2) - "I thought it therefore an absurd thing to see the truth falsified in affairs of such great consequence, and to take no notice of it; but to suffer those Greeks and Romans that were not in the wars to be ignorant of these things, and to read either flatteries or fictions, while the Parthians, and the Babylonians, and the remotest Arabians, and

those of our nation beyond Euphrates, with the Adiabeni, by my means, knew accurately both whence the war begun, what miseries it brought upon us, and after what manner it ended."

H.St.J. Thackeray (who translated Josephus' Judean Wars from Greek into English) also point out this - "We learn from the proem that the Greek text was not the first draft of the work. It had been preceded by **a narrative written in Aramaic** and addressed to "the barbarians in the interior", who are more precisely defined lower down as the natives of Parthia, Babylonia, and Arabia, the Jewish dispersion in Mesopotamia, and the inhabitants of Adiabene, a principality of which the reigning house, as was proudly remembered, were converts to Judaism (B. i, 3, 6). Of this Aramaic work the Greek is described as a "version" made for the benefit of the subjects of the Roman Empire, i.e. the Graeco-Roman world at large ^[2].

The information about Josephus' Antiquities of Judeans and the tamperings in Antiquities of Judeans can be read here ^[3].

Difference between Judean Wars (Aramaic version) and Judean Wars (Greek version)

As mentioned above, Josephus' Judean Wars was first written in Aramaic and then translated to Greek for the benefit of Greeks and Romans.

But it is believed that the current surviving Greek versions of Josephus' Judean Wars is not written by Josephus.

This is because there are huge amount of contradictions between the surviving Aramaic version of Josephus' Judean Wars Book Six and Greek version of Judean Wars Book Six. Many of the differences can be read here ^[4].

The author of Judean Wars in Greek is like a totally different person from the author of Judean Wars in Aramaic since they share two different information on several occasions.

One theory for this disagreement is that it is possible that several portions of Josephus' Greek manuscript of Judean Wars might have been damaged and the later scribes (inexperienced in Aramaic) had to translate from Josephus' Aramaic version of Judean Wars into Greek in order to restore the damaged portions of Josephus' Greek version of Judean Wars which resulted in severe mistranslations and also script tamperings. ^[4].

Josephus on Jesus Christ

Josephus does mention about Jesus in his work "Antiquities of Judeans."

Antiquities of Judeans 18:63 (Below - Translation from Greek).

"About this time lived Jesus, a wise man, if indeed one ought to call him a man. For he was the achiever of extraordinary deeds and was a teacher of those who accept the truth gladly. He won over many Jews and many of the Greeks. He was the Messiah. When he was indicted by the principal men among us and Pilate condemned him to be crucified, those who had come to love him originally did not cease to do so; for he appeared to them on the third day restored to life, as the prophets of the Deity had foretold these and countless other marvelous things about him, and the tribe of the Christians, so named after him, has not disappeared to this day."

But Jesus winning over many of the Greeks contradicts with Josephus' testimony (in Antiquities of Jews XX XI) about Greek not being the spoken language of first Israel and the extreme rarity in terms of a Jew knowing Greek in first century AD ^[5].

Josephus' testimony on Jesus is mentioned in Syriac (a.k.a Aramaic) by Michael the Syrian, Patriarch of the Syrian Orthodox Church of Antioch, 1166-1199 which is different from Greek Version. Here (below) is the Syrian version of the Testimonium which Michael the Syrian, Patriarch of the Syrian Orthodox Church of Antioch, 1166-1199, reproduces in his Syriac Chronicle from 1173:

"The writer Josephus also says in his work on the institutions of the Jews: 'In these times there was a wise man named Jesus, if it is fitting for us to call him a man. For he was a worker of glorious deeds and a teacher of truth. Many from among the Jews and the nations became his disciples. He was thought to be the Messiah. But not according to the testimony of the principal [men] of [our] nation. Because of this, Pilate condemned him to the cross and he died. For those who had loved him did not cease to love him. He appeared to them alive after three days. For the prophets of God had spoken with regard to him of such marvellous things [as these]. And the people of the Christians, named after him, have not disappeared till [this] day.'" (Michael the Syrian, Chronicle 10:20. ^[6]).

Instead of Greeks, it says "Nations" and "He was the Messiah" is "He was thought to be the Messiah." Many from the nations did come to see Jesus for healing which is mentioned in Matthew 4:24-25 and Mark 3:7-8.

Syrian version also agrees with Josephus' testimony (Antiquities of Jews Book XX XI) about Greek not being the spoken language of first century Israel and the extreme rarity in terms of a Jew knowing Greek since there are no Greeks mentioned in Syrian version of Josephus' testimony on Jesus.

Josephus does mention about Jesus Christ one more time in Antiquities of Jews 20:9:1 (below translation from Greek).

"And now Caesar, upon hearing of the death of Festus, sent Albinus into Judea, as procurator. But the king deprived Joseph of the high priesthood, and bestowed the succession to that dignity on the son of Ananus, who was also himself called Ananus. ... But this younger Ananus, who, as we have told you already, took the high priesthood, was a bold man in his temper, and very insolent; he was also of the sect of the Sadducees, who are very rigid in judging offenders, above all the rest of the Jews, as we have already observed; when, therefore, Ananus was of this disposition, he thought he had now a proper opportunity. Festus was now dead, and Albinus was but upon the road; so he assembled the sanhedrim of judges, and brought before them **the brother of Jesus, who was called Christ, whose name was James**, and some others; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned: but as for those who seemed the most equitable of the citizens, and such as were the most uneasy at the breach of the laws, they disliked what was done; they also sent to the king, desiring him to send to Ananus that he should act so no more, for that what he had already done was not to be justified; nay, some of them went also to meet Albinus ... Whereupon Albinus complied with what they said, and wrote in anger to Ananus, and threatened that he would bring him to punishment for what he had done; on which king Agrippa took the high priesthood from him, when he had ruled but three months, and made Jesus, the son of Damneus, high priest."

James, the brother of Jesus Christ (and also a disciple of Jesus Christ) is mentioned as Lord's brother in Galatians 1:18-19.

Josephus on Old Testament Canon

In first century, Josephus mentions about Old Testament Canon in his work "Against Apion."

Against Apion, Book 1, Paragraph 8.

"For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another, [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. This interval of time was little short of three thousand years; but as to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four

books contain hymns to God, and precepts for the conduct of human life. It is true, our history hath been written since Artaxerxes very particularly, but hath not been esteemed of the like authority with the former by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to these books of our own nation is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, to take any thing from them, or to make any change in them; but it is become natural to all Jews immediately, and from their very birth, to esteem these books to contain Divine doctrines, and to persist in them, and, if occasion be willingly to die for them."

Josephus' classification of Old Testament Canon (the laws of Moses, Prophets, and Psalms) is in agreement with Luke 24:44.

Luke 24:44 (NIV) - "He said to them, "This is what I told you while I was still with you: Everything must be fulfilled that is written about me **in the Law of Moses, the Prophets and the Psalms.**"

This type of classification can also be seen in Acts 13:15 where the law and the prophets are read. Acts 13:15 (NIV) - "After the reading from **the Law and the Prophets**, the leaders of the synagogue sent word to them, saying, "Brothers, if you have a word of exhortation for the people, please speak."

More information about Old Testament Canon can be read here - [Peshitta Tanakh](#)

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Josephus' Judean Wars

In Judean Wars, Josephus presents his account of what happened during First Judean Roman War (66-70 AD). Judean Wars is often mistranslated as Jewish Wars.

Josephus wrote Judean Wars first in the language of his country which was Aramaic and afterwards translated his work into Greek for Greeks and Romans.

Judean Wars (Book 1, Preface, Paragraph 1) - "I have proposed to myself, for the sake of such as live under the government of the Romans, to translate those books into the Greek tongue, which I formerly composed in the language of our country, and sent to the Upper Barbarians. Joseph, the son of Matthias, by birth a Hebrew, a priest also, and one who at first fought against the Romans myself, and was forced to be present at what was done afterwards, [am the author of this work]."

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Aramaic version of Judean Wars Book Six is available in Book "Ceriani Veteris Testamentum" ^[2] and also here which is also taken from the book "Ceriani Veteris Testamentum" ^[3]. The chariots and troops of soldiers in the sky incident which happened right before the fall of Jerusalem in 70 AD is mentioned in both Aramaic version and Greek version of Judean Wars 6:5:3^[3].

As of August 2014, Judean Wars Book Six is the only known surviving [Aramaic](#) version. In his work "Judean Wars", Josephus calls Hebrew as Hebrew tongue while he calls Aramaic as "our tongue" or "our language" or "the language of our country" ^[4].

But sometimes in Greek versions of both Judean Wars and Antiquities of Jews, "our **own** tongue" or "our **own** language" can be seen instead of "our tongue" or "our language."

Some of them is most likely mistranslations of Aramaic words "in the tongue of his fathers" which can be read on "Number 9" under the category "Differences between Aramaic version and Greek version."

Differences between Aramaic version and Greek version

There are several differences between Aramaic version of Judean Wars Book Six and Greek version of Judean wars Book Six.

Here are some examples.

1) Judean Wars 6:1:8 (Aramaic version) - "And were gathered in this battle, Aleksa and **Zaphthaz** who serving under the hand of Yokhanan and from under the hand of Simon [were] Malki and **Bar-Metron and Yuda and Sosa and Bar-Yaqub** and zealots, two brothers, **Ersimon** and Yuda ^[5]."

Judean Wars 6:1:8 (Greek Version) - "Now those that most signalized themselves, and fought most zealously in this battle of the Jewish side, were one Alexas and **Gyptheus**, of John's party, and of Simon's party were Malachias, and **Judas the son of Merto, and James the son of Sosas**, the commander of the Idumeans; and of the zealots, two brethren, Simon and Judas, **the sons of Jairus**. ^[6]"

In Latin version of Judean Wars 6:1:8 (in Latin version, it is Book 7, Capt. IIII), it must be noted that the names of two zealot brothers are "Arsimon" and "Iudas" which is in agreement with Aramaic version above ^[7].

In Judean Wars (Greek translation by H. ST. J. Thackeray)^[8], Simon and Judas are the called sons of "**Ari**" while Thackeray points out that Ari is called Jairus in Greek manuscript "Codex C" of Josephus' Judean wars.

Notes - **Zaphthaz** in Aramaic version is "**Gyptheus**" in [Greek](#) version. In [Aramaic](#), there are two people - **Bar Metron and Yuda**. But in Greek, this portion is mistranslated and became one person - "**Judas the son of Merto**." Metron is mistransliterated as Merto in Greek. In Aramaic, there are two people - **Sosa and Bar-Yaqub**. But in Greek, this portion is also mistranslated and became one person - "**James the son of Sosas**." **Ersimon** of Aramaic version becomes **Simon** in Greek Version. And in Greek, there is this addition - "**the sons of Jairus**." Since Jairus is also called "Ari" in Greek manuscripts as mentioned above, it is possible that the translator misread and mistranslated "**Er**"**Simon and Yuda in Aramaic version** as Simon and

Judas, the sons of "**Ari**" in Greek version. It must be noted that Latin version is in agreement with Aramaic version as mentioned above.

Based on the above information, Greek version is in strong disagreement with Aramaic version. The author of Greek version is like a totally different person from the author of Aramaic version since they share two different information.

One theory for this disagreement is that it is possible that several portions of Josephus' Greek manuscript of Judean Wars might have been damaged and the later scribes (inexperienced in Aramaic) had to translate from Josephus' Aramaic version of Judean Wars into Greek in order to restore the damaged portions of Josephus' Greek version of Judean Wars which resulted in severe mistranslations.

2) Judean Wars 6:2:6 (Greek) - "but on the Jewish side, and of those that were with Simon, Judas **the son of Merto**, and Simon **the son of Josas**; of the Idumeans, James and Simon, **the latter of whom was the son of Cathlas**, and James was **the son of Sosas**; of those that were with John, **Gyptheus** and Alexas; **and of the zealots, Simon the son of Jairus** ^[6]."

Judean Wars 6:2:6 (Aramaic) - And from Judeans, from of the house of Simon, **Yuda** and Simon, and from Edomeans, Yaqub and Simon, and now from the servants of Yokhanan, **Gothaz** and Aleksa ^[9].

Judean Wars 6:2:6 (Latin - Book VII, Capt VII) - Gothaz in Aramaic version is "Getheus" in Latin ^[7].

Notes - The same error is repeated again as it is mentioned in Judean wars 6:1:8 (above). In Aramaic of Judean Wars 6:1:8, there are two people - **Bar Metron and Yuda**. But in [Greek](#), this portion is mistranslated and became one person - "**Judas the son of Merto**." Metron in Aramaic version is Merto in Greek version. In Judean Wars 6:2:6, Aramaic only has Yuda. But in Greek version, it adds "son of Merto" to Judas. Unlike Aramaic version, "the son of Josas" is added to Simon in Greek version. In the section of Idumeans, Greek version adds **the latter of whom was the son of Cathlas** to Simon which is not in Aramaic version. In Aramaic of Judean Wars 6:1:8, there are two people - **Sosa and Bar-Yaqub**. But in the Greek version, this portion is also mistranslated and became one person - "**James the son of Sosas**."

In Judean Wars 6:2:6, Aramaic has **Yaqub** who is a different person from **Bar Yaqub** who is mentioned in Judean Wars 6:1:8. In Greek version, it has translated the name "Yaqub" to "James", but it adds "the son of Sosas" which is not in Aramaic version. Another problem in Greek version is it mistransliterate Aramaic name "Gothaz" as "Gyptheus." Unlike Aramaic version, Greek version also adds "**and of the zealots, Simon the son of Jairus**." Gyptheus is a translation of Zaphthaz in Aramaic version of Judean Wars 6:1:8 above. But in Judean 6:2:6, Gyptheus in

Greek version is a translation of Gothaz in Aramaic version. Based on the appearance, it seems that Greek translator must have combined two different people in Aramaic version "Gothaz" and "Zaphthaz" together and created the name "Gyphtheus" for Greek version. It seems that "ph" in Zaphthaz was added to Gothaz to create the name "Gyphtheus."

3) Josephus' Judean Wars Six, Chapter 2, Paragraph 1 (Aramaic version) - "And Yosephus was not alone to Yokhanan who was hearing, but thus was interpreting that also all people will give heed [to] the words of the Caesar.^[5]"

Josephus' Judean Wars Six, Chapter 2, Paragraph 1 (Greek version) - "Upon this Josephus stood in such a place where he might be heard, not by John only, but by many more, and then declared to them what Caesar had given him in charge, and **this in the Hebrew language** ^[6]."

In [Aramaic](#) version, there is nothing about Hebrew language as you can see above. Aramaic version of Josephus' Judean Wars Book Six is available here ^[10].

Unlike [Greek](#) version (of Judean wars 6:2:1), Aramaic version (of Judean wars 6:2:1) is also in complete agreement with Acts 1:19 of New Testament where "Field of Blood" was known to all the inhabitants of Jerusalem in their own tongue as Akel Dama which is the transliteration of Aramaic words "Haqal Dama. ^[11]."

Unlike [Aramaic](#) version, [Greek](#) version also contradicts with what Josephus wrote due to the fact that Josephus differentiates Hebrew from his language and the language of his country which was Aramaic as mentioned above. This confirms that there were some script tampering done by later scribes in Greek version of Josephus' works in order to make it look like Josephus and first century Israel spoke Hebrew.

4) Judean Wars 6:3:4 (Aramaic) - A woman who dwelt across Yordanan, her name [was] Mariam, the daughter of Lazar from the village of **Baytha Rakab** ^[12].

Judean Wars 6:3:4 (Greek)- "There was a certain woman that dwelt beyond Jordan, her name was Mary; her father was Eleazar, of the village **Bethzob, which signifies the house of Hyssop**^[6]."

Notes - In [Aramaic](#), the village is called Baytha Rakab. In Greek, the Greek translator mistransliterated Baytha Rakab as Bethzob and translated the mistransliterated word Bethzob as "House of Hyssop."

5) Judean Wars 6:2:4 (Greek) - "Have not you, vile wretches that you are, by our permission, put up this partition-wall before your sanctuary? Have not you been allowed to put up the pillars

thereto belonging, at due distances, and on it to engrave in Greek, and in your own letters, this prohibition, that no foreigner should go beyond that wall^[6]."

Judean Wars 6:2:4 (Aramaic) - This is not in Aramaic version.

Notes - Since there was tampering in Greek version as mentioned above in Judean Wars 6:2:1, this leads to the conclusion that this (Judean Wars 6:2:4 in Greek) was another script tampering done by later scribes in Greek version. Josephus points out how his nation did not encourage the learning of Greek and the extreme rarity in terms of a [Hebrew](#) knowing [Greek](#) (Antiquities XX XI) in first century AD. But in Greek version of Judean Wars 6:2:4, it says how [Hebrews](#) engraved in [Greek](#) which contradicts Josephus' testimony. Unlike Aramaic version, there is also a contradiction in Greek version of Judean Wars 6:2:4. In Judean Wars 6:2:4 (mentioned above), it says "this prohibition, **that no foreigner should go beyond that wall.**" But later in the same paragraph of Judean Wars 6:2:4 in [Greek](#) version, Titus says "why do you pollute this holy house with the blood of both **foreigners** and Judeans themselves? ^[13]"

6) In Judean Wars 6:5:1 ([Greek](#) Version), Meirus is **the son of Belgas**, and Joseph is **the son of Daleus**^[6].

Judean wars 6:5:1 ([Aramaic](#) version) - "**the son of Belgas**" and "**the son of Daleus**" are not in [Aramaic](#) version^[14].

7) In Judean Wars 6:4:3, Titus gathered the commanders together. Here are the names of his commanders in both Greek and Aramaic version. There are several differences in the names.

Judean wars 6:4:3 (Translated from Greek by Whiston) - "Of those there were assembled the six principal persons, **Tiberius Alexander**, the commander [under the general] of the whole army, with **Sextus Cerealis**, the commander of the fifth legion: and **Larcus Lepidus** the commander of the tenth legion: and **Titus Frigius** the commander of the fifteenth legion. There was also with them **Eternius**, the leader of the two legions that came from Alexandria: and **Marcus Antonius Julianus**, procurator of Judea^[6]."

Here are the names of the commanders from Judean Wars 6:4:3 (Aramaic version) - **Tiberius**, the head of his whole army, and **Sabastos** (also written as Sebastos), and **Archenos**, and **Titus**, and **Paranton**, and **Marcus Antoninus Lulianus**, the procurator of the region of Judea ^[15].

Judean Wars 6:4:3 (Translated from Greek by Thackeray) - "**Tiberius Alexander**, the prefect of all the forces, **Sextus Cerealius**, **Larcus Lepidus**, and **Titus Phrygius**, the respective commanders of the fifth, tenth, and fifteenth legions ; **Fronto Haterius**, prefect of the two legions from Alexandria, and **Marcus Antonius Julianus**, procurator of Judaea.^[16]"

Notes - "Fronto" is not mentioned in the translation by Whiston, but it is mentioned in Thackeray's version. But it must be noted that Fronto is mentioned later in the same paragraph in Whiston's translation ^[6]. Fronto is similar to Paranton due to the fact that "P" in "Paranton" is also translated as "Ph" into Greek and "F" in English. For Example, Roman Governor (or Procurator) Pelix (also written as Pilix) in Aramaic Peshitta ^[17] is translated as Phelix in Greek NT and Felix in English NT ^[18].

In Aramaic version Judean Wars 6:4:3 (above), Marcus Antonius Julianus("Iulianus" in Latin) is called Marcus Antoninus Lulianus. Sometimes, it must be noted that there were Aramaic forms of Roman names. For Example, Roman Emperor Nero was called Neron and Roman Emperor Vespasian was called Espasianus ^[19].

In Judean Wars 6:4:3 of Aramaic version, "LArchenos" can be read which means "To Archenos." It is possible that the translator misread and mistranslated "LArchenos" as "Larcus" instead of correctly translating it as "To Archenos." It must be noted that Estrangela alphabets "nun" (n) and "yodh" (i) in Aramaic are similar in appearance ^[20]. So it is possible that the Greek translator misread "n" in "LArchenos" as "i" which led to "Larcus."

9) In Judean Wars 6:10:1 (Greek Version), it says that the man who first built the temple in Jerusalem was called in "our **own** tongue" as "The Righteous King." ^[6]

But in Judean Wars 6:10:1 of Aramaic version, Josephus says that the man who first built the temple in Jerusalem was called in "**the tongue of his fathers**" as "the King of Righteousness." ^[21]

It must be noted that Aramaic is called "our tongue" or "our language." But sometimes, "our **own** tongue" or "our **own** language can be seen as well. Josephus does refer to Aramaic as our own tongue in Antiquities of Judeans XX XL.

But our own tongue sometimes causes confusion on certain contexts since it is not known whether this is a mistranslation or script tampering. But surviving Aramaic version of Judean Wars Book Six does clear the above confusion.

"our **own** tongue" or "our **own** language" confusion can be seen in Josephus' Antiquities of Judeans.

Antiquities of Judeans Book 7.1.3 (Greek Version by William Whiston) - "But as soon as Abner, the son of Ner, who was general of Saul's army, and a very active man, and good-natured, knew that the king, and Jonathan, and his two other sons, were fallen in the battle, he made haste into the camp; and taking away with him the remaining son of Saul, whose name was Ishbosheth, he passed over to the land beyond Jordan, and ordained him the king of the whole multitude,

excepting the tribe of Judah; and made his royal seat in a place called in **our own language Mahanaim**, but in the language of the Grecians, The Camps;^[22]."

The above passage mentions that Mahanaim is called The Camps in the language of Grecians.

Although the word "Mahanaim" in the above passage is mentioned during the time period of the death of King Saul, still the word "Mahanaim" was used as early as when Jacob was alive.

Mahanaim can be seen in Genesis 32:1-2 where the angels of God met Jacob and when Jacob saw them, he said, "This is **the camp** of God!" So he named that place **Mahanaim**."

Antiquities of Judeans Book 7.1.3 (Translation by H. ST. J Thackeray and Ralphus Marcus) - "When Saul's commander-in-chief Abenner, Abner son of Ner, a man of action and of good character, learned that the king and Jonathan and his two other sons had fallen, he hastened to the camp and, carrying off his surviving son, who was called Jebosthos, brought him over to the people across the Jordan and proclaimed him king of all the multitude except the tribe of Judah, and as his royal residence he appointed the city called Manalis **in the native tongue**, which in Greek means "Camps "(Parembolai).^[23]."

Notes - In the translation by H. ST. J Thackeray and Ralphus Marcus, it says "in the native tongue" instead of "our own language." The translators also point out that Manalis is a corruption of Manaim or the like for Heb. Mahanaim.

So "our own language" is either a mistranslation made by Whiston or a mistranslation found in a Greek manuscript which is most likely a mistranslation of Aramaic words "in the tongue of his fathers" just like Judean Wars 6:10:1 since the word "Mahanaim" existed as early as when Jacob was alive. Aramaic completely replaced Old Hebrew as the language of Hebrews only during Babylonian Captivity ^[24].

Script tampering in Greek

It is well acknowledged that there was script tampering in Greek. For Example, Greek New Testament has huge amount of script tamperings which can be read here ^[25].

Along with script tampering and textual variations in Greek NT manuscripts, Josephus himself also points out the problems of both learned men among Greeks and Greek historians in writing history and also how they neglect historical facts in his preface.

Josephus wrote:

"However, I may justly blame the learned men among the Greeks, who, when such great actions have been done in their own times, which, upon the comparison, quite eclipse the old wars, do yet sit as judges of those affairs, and pass bitter censures upon the labors of the best writers of

antiquity; which moderns, although they may be superior to the old writers in eloquence, yet are they inferior to them in the execution of what they intended to do. While these also write new histories about the Assyrians and Medes, as if the ancient writers had not described their affairs as they ought to have done; although these be as far inferior to them in abilities as they are different in their notions from them. For of old every one took upon them to write what happened in his own time; where their immediate concern in the actions made their promises of value; and where it must be reproachful to write lies, when they must be known by the readers to be such. But then, an undertaking to preserve the memory Of what hath not been before recorded, and to represent the affairs of one's own time to those that come afterwards, is really worthy of praise and commendation. Now he is to be esteemed to have taken good pains in earnest, not who does no more than change the disposition and order of other men's works, but he who not only relates what had not been related before, but composes an entire body of history of his own: accordingly, I have been at great charges, and have taken very great pains [about this history], though I be a foreigner; and do dedicate this work, as a memorial of great actions, both to the Greeks and to the Barbarians. But for some of our own principal men, their mouths are wide open, and their tongues loosed presently, for gain and law-suits, but quite muzzled up when they are to write history, where they must speak truth and gather facts together with a great deal of pains; and so they leave the writing such histories to weaker people, and to such as are not acquainted with the actions of princes. Yet shall the real truth of historical facts be preferred by us, how much soever it be neglected among the Greek historians." (Judean Wars Book 1, Preface, Paragraph 5).

"The Son Cometh" in Josephus Judean Wars Book V

It must be noted that Judean(s) is mistranslated as Jew(s) in the below passage ^[26].

Judean Wars 5:6:3 (Translation by Whiston) - "Now the stones that were cast were of the weight of **a talent**, and were carried two furlongs and further. The blow they gave was no way to be sustained, not only by those that stood first in the way, but by those that were beyond them for a great space. As for the Jews, they at first watched the coming of the stone, for it was of a **white color**, and could therefore not only be perceived by the great noise it made, but could be seen also before it came by **its brightness**; accordingly the watchmen that sat upon the towers gave them notice when the engine was let go, and the stone came from it, and cried out aloud, in their own country language, **THE SON COMETH** so those that were in its way stood off, and threw themselves down upon the ground; by which means, and by their thus guarding themselves, the stone fell down and did them no harm ^[27]."

When the stone came, it says "the Son Cometh" in all of Greek and Latin translations which created confusions among the translators. But as you can see above in Judean Wars Book Six (Comparison between Aramaic version and Greek version), Greek translations are filled with mistransliterations, contradictions, tamperings, and mistranslations since Josephus didn't write the surviving Greek versions of Judean Wars.

Certain information in Judean Wars Book 5:6:3 shows that "The Son Cometh" in Greek versions and English versions is most likely a **mistranslation** of Aramaic quote in Judean Wars Book 5 (Aramaic version).

Aramaic word "Bar" means Son ^[28]. It must be noted that the color of the stone (mentioned above) was in **white color** and it weighed **a talent**. In Revelation 16:21, it is interesting to note how **hailstones** weighing about **a talent** fell upon the children of men ^[29].

As mentioned above, Josephus describes **white stones** (weight of a talent) coming from Roman catapults down on the Judeans in Jerusalem and **these white stones** could be seen also before it came by **its brightness**.

Aramaic word "Barda" means hail ^[30] and it is similar to Aramaic word "Bar" which means Son as mentioned above.

"Barda etha" means "The hail cometh." ^[31] It is highly possible that Greek scribes may have misread "Barda etha" as "Bar da etha." "Bar da etha" means "The Son Who Cometh" which can also be written as "The Son Cometh" since it is not a complete sentence ^[32].

So when the watchmen in Jerusalem saw **white stones** coming from Roman catapults, they probably said "The Hail Cometh" in Aramaic due to the color of the stones ("White") which was misread and mistranslated by Greek scribes as "The Son Cometh."

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Timeline from Melchizedek to the destruction of the second temple of Jerusalem in 70 AD

The destruction of both Jerusalem and the second temple of Jerusalem occurred in 70 AD ^[1].

Hebrew Priest [Josephus](#) provides the timeline from Melchizedek to the destruction of the second temple of Jerusalem.

Judean Wars Book Six, Chapter 10, Paragraph 1 - "And thus was Jerusalem taken, in the second year of the reign of Vespasian, on the eighth day of the month Gorpheus [Elul]. It had been taken five (34) times before, though this was the second time of its desolation; for Shishak, the king of Egypt, and after him Antiochus, and after him Pompey, and after them Sosius and Herod, took the city, but still preserved it; but before all these, the king of Babylon conquered it, and made it desolate, **one thousand four hundred and sixty-eight years and six months after it was built**. But he who first built it. Was a potent man among the Canaanites, and is in our own tongue called [Melchisedek], the Righteous King, for such he really was; on which account he was [there] the first priest of God, and first built a temple [there], and called the city Jerusalem, which was formerly called Salem. However, David, the king of the Jews, ejected the Canaanites, and set-tied his own people therein. It was demolished entirely by the Babylonians, **four hundred and seventy-seven years and six months after him**. And from king David, who was the first of the Jews who reigned therein, to this destruction under Titus, were **one thousand one hundred and seventy-nine years**; but from its first building, till this last destruction, were **two thousand one hundred and seventy-seven years**;"

There are several differences between Judean Wars Book Six of Greek version (mentioned above) and Judean Wars Book Six of Aramaic Version (in Book "Translatio syra pescitto Veteris Testamenti ex Codice Ambrosiano", 4 parts in 1 vol. (London, 1876-1883). [MS Ambrosiana 7a1] published by A.M Ceriani]. "which was formerly called Salem" in Greek version of Judean Wars Book Six is "which was formerly called "Yewusshalayim" in Judean Wars Book Six Aramaic Version and "in our own tongue" in Greek version is "in the tongue of his fathers" in Judean Wars Book Six of Aramaic version ^[2].

Judean Wars Book Six, Chapter 4, Paragraph 8 - "Now the number of years that passed from its first foundation, which was laid by king Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be **one thousand one hundred and thirty, besides seven months and fifteen days**; and from the second building of it, which was done by Haggai, in the second year of Cyrus the king, till its destruction under Vespasian, there were **six hundred and thirty-nine years and forty-five days**."

As mentioned above, the time period from the first building of the temple built by Melchisedek to the destruction of second temple of Jerusalem was 2,177 years. From the time period of King David to the destruction of second temple of Jerusalem was 1,179 years. From the first foundation of the temple laid by King Solomon to the destruction of the second temple of Jerusalem was 1,130 years besides 7 months and 15 days. From the second building of the temple of Jerusalem which was done by Haggai, in the second year of Cyrus the king, till it's destruction under Vespasian was 639 years and 45 days.

Based on the above calculations written by Josephus, below contains the timeline.

2107 BC - first temple building built by Melchizedek (2,177 years before the destruction of both Jerusalem and the second temple of Jerusalem in 70 AD).

1109 BC - The time period of King David (1179 years before the destruction of both Jerusalem and the second temple of Jerusalem in 70 AD).

1060 BC - The first foundation of the temple laid by King Solomon (which was 1130 years besides 7 months and 15 days before the destruction of both Jerusalem and the second temple of Jerusalem in 70 AD).

632/631 BC - The destruction of first temple by Babylonians which was 477 years and 6 months after King David.

569 BC - The second building of the temple of Jerusalem was done by Haggai, in the second year of Cyrus the King.

70 AD - Fall of Jerusalem in the second year of the reign of Vespasian on the eighth day of the month Gorpheus [Elul].

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